The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXIV. New Series.—No 11. SATURDAY, MARCH 17, 1888.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—The great event of this week, has been the death of Emperor William of Germany. Last Saturday morning the terse testimony of the cable ran: "Emperor William of Germany is dead." The *Times of India* aptly says:—

It is in the natural fitness of things, and probably very much happier for the Emperor himself, that he should have died before his beloved son, the Crown Prince. The death of the Crown Prince would almost certainly have killed him, while it may be of material advantage to the Imperial family and the whole German race that the Crown Princess—our own Princess Royal—should enjoy for a period, which we trust will be prolonged, the title of Empress of Germany. The eyes of the civilized world are now sympathetically watching the tragic events transpiring in this illustrious family circle. No Greek tragedy was ever sadder or more fateful; and it is a real relief to learn that the Crown Prince now feels strong enough to start for Berlin to-day. In Berlin our correspondent tells us the most extreme anxiety prevailed on Thursday as to the political results that might follow from the Emperor's death. But in spite of the political strain, our readers' thoughts will to-day remain fixed upon the grief of the family circle in Berlin. For thirty years, that is ever since he took up the Regency of Prussia, the Emperor has been one of the great and prominent figures of Europe, and he has loomed larger and larger with advancing years, and the extending authority of the two wonderful men who helped him to form a United Germany. Hitherto he had been a Liberal, but in 1861 his brother, who had for some years been insane, died, and, as he proudly crowned himself, he asserted the "divine right of kings." Shortly after this Bismarck, the "man of blood and iron," joined his fortunes, and Bismarck's indomitable will enabled him to realize the Unity of Germany. With the aid of Bismarck and Möltke he defeated Austria, and gathered the petty German States under his wing; and in 1871, after a glorious campaign, he was proclaimed Emperor of Germany in the Hall of Mirrors at Versailles, the home of the old French kings. His military triumphs, his political successes, and the remembrance of the way in which he rode as a conqueror with his son beside him through the fire of the enemy from Berlin to Paris, seized firm hold of the German imagination and caused the aged Emperor to be regarded with an almost mysterious love, and the profoundest and most patriotic devotion.

—A brief sketch of his life may not be devoid of lessons. We abridge the account from "*Men of our Time*":—

William, Emperor of Germany and King of Prussia, son of Frederick William III. and of Princess Louise of Mecklenburg-Strelitz, and brother to the late king of Prussia, whose death is announced by Reuter, was, says *Men of the Time*, born on March 22, 1797. He was educated as a soldier, and took part in the campaigns of 1813 and 1815 against France. In 1840 he was appointed Governor of Pomerania, which post he held till the revolution of 1848 broke out, when he took refuge in England. He was elected a member of the Constituent Assembly in May, 1848, returned to Berlin and took his seat in the Assembly, June 8, 1848, and was made Commander-in-Chief of the Prussian army acting against the revolutionary forces of Baden, in June, 1849. When the mind of his brother gave way, in 1858, the Prince was created Regent, and he immediately dismissed the Kreuz or aristocratic party, and adopted a liberal policy. His brother, Frederick William IV., dying without issue, Jan. 2, 1861, he succeeded, under the title of William I., to the crown, which he placed upon his own head at Konigsberg, Oct. 18, on which occasion he emphatically asserted the doctrine of the "right divine of kings." The course of policy he pursued after he became king disappointed the hopes that were formed regarding him. No sooner was he seated on the throne than he began a contest with the Chamber of Deputies, which gradually became more critical until, after Count-Bismark-Schœnhausen had been appointed Prime Minister, in 1862, the feud threatened to end in civil war. Fortunately for him the aggressive war on Denmark waged by Austria and Prussia diverted the attention of his people from home affairs for a time; and, since the close of that war of aggression, the king has proved by his firm attitude his fitness as a sovereign. War was declared against Austria, June 17, and, after a short campaign, in which William I. and the royal princes took part, Austria was compelled to make a humiliating peace. The powerful effects of the needle gun created quite a panic in the Austrian army, and her generals found it would be useless to prolong the struggle. In 1867, the King of Prussia became the head of the powerful North German Confederation, comprising 22 states, representing a population of 29,000,000. The part played by King William in the Franco-Prussian war of 1870-71 has been already described in the memoir of Prince Bismarck, and therefore it will only be necessary to state in this place that the result was the complete realisation of the Prime Minister's idea of united Germany, and that on Jan. 18, 1871, King William of Prussia was proclaimed German Emperor, within the Hall of Mirrors, in the palace of the French Kings at Versailles, in presence of the German princes, under the standards of the army before Paris, and surrounded by representatives of the different regiments. On the 2nd of September, 1873, the magnificent Column of Victory in celebration of Germany's success, was unveiled by the Emperor in Berlin."

Of his last days, the press telegrams will give the needed information. He died on his camp-bed, surrounded by all his own family who could be summoned together with the two men—Bismarck and Von Möltke—to whose abilities he owed his success in uniting all Germany under his rule. He was conscious to the last, and passed, almost painlessly, from the scene of his long, eventful life into that longer life beyond.

—The last words of the dying Emperor were counsels to his Ministers of State and his successor that peaceful relations be maintained with Russia. This fact has lulled the war spirit so rife when news of his sudden illness startled the world. It is to be devoutly hoped that the lull may be permanent. One can but shudder even to think of the results of a general European war! With the modern engines of death, the carnage would be frightful. The space-filling correspondents of daily journals are prophecying war, or peace with remarkable confidence. Each writer seems to have not only been able to fully grasp the present situation, but to accurately foretell the future. With these more or less probable guesses we have nothing in common. In our opinion should war occur, history will repeat itself in that it will spring from new and unforeseen causes.

—The death of such an eminent scientist as Dr. Asa Gray of Boston, Mass., turns a page of history in the department he represented. He was at once an investigator and a teacher. His text-books and his class-room work will forever give him rank among the foremost scientific men of history. The *Independent* says:—

"Asa Gray, who died last week, was the greatest biologist that America has yet produced. Only Agassiz stands, in zoology, in the rank occupied by Gray in botany. He began, as a young student should, as a collector and arranger of species. Then followed the study of morphological laws and processes, and the larger researches that have to do with the origin and development and distribution of classes, orders, and genera. Nor did he confine himself to the material side of the study, but with a reverent insight beheld God in all the processes of successive modifications, believing that all these changes were proofs not of blind law, but of divine wisdom, thus seeing the proof of God in the transformations which did not obscure but rather revealed theistic design. While Darwin wrote to Professor Gray that so difficult was it to explain some things that a peacock's tail absolutely made him sick, Gray could easily bring his most advanced scientific theories into harmony with the divine control. He was not only a great scientist, but a devout Christian, and a communicant of the Congregational Church in Cambridge. For some years he was a frequent writer for *The Independent*, often anonymously. His great work on the Flora of North America, which occupied the last years of his life, remains uncompleted, but we presume can be brought to a conclusion by those who have been associated with him."

—Canon Taylor is having a hard gauntlet to run. An American exchange sums up the letter of Canon-Bosworth Smith as follows:—

"Seldom has a Nemesis so merciless overwhelmed a writer as that which Canon R. Bosworth Smith provides for Canon Isaac Taylor. Others had shown during the three months since Canon Taylor read his paper on Islam and Christianity before the Church Congress that he had been much indebted to Canon Bosworth Smith, but the latter had not entered into the heated controversy. Now, at least, provoked by a letter from Canon

Taylor, following one which he promised should be his last, in which, says Canon Smith, he makes his "presumed knowledge of Islam a covered battery from which to attack Christian missionaries generally," Canon Smith, in a letter to *The Times* directly charges Canon Taylor with having conveyed wholesale both ideas and language from his book of thirteen years ago, with "servile fidelity, tempered only sometimes by incredible carelessness, sometimes by invincible ignorance," and all "without a word of acknowledgment or apology," and "divested of all the qualifications and reserves, with which, as the result of original study, I had endeavoured to hedge them in" Canon Smith then proceeds to quote passage after passage in which his own language had been thus transferred by Canon Taylor, and then gives a fearful example of how his mistakes had also been copied. Thus Canon Smith remarked in 1874 that a mosque had been erected on the shore of Victoria Nyanza, and drew the inference, which turned out to be a mistake, that "Uganda, the most civilized state in that part of Central Africa had just become Mohammedan." Canon Taylor reproduced it stupidly. "Uganda, the most powerful Negro state, has just become Mohammedan." Notice that word "just." It shows astonishing ignorance of the best-known facts of recent African history and geography. Since Bosworth Smith wrote his words occurred the Uganda Sovereign Mtesa's conversion to Christianity under the influence of Stanley. Then the Church Missionary Society sent its successful missionaries, while the state was relapsing into general paganism. Mtesa has been followed by Mwanga, and "the splendid tragedy of Bishop Hannington's self-devotion and martyrdom has been enacted, with the martyrdom of his converts." And all this Canon Taylor knew nothing of when he repeated after a day or two's dipping into Bosworth Smith's book, that "Uganda has just become Mohammedan."

—Mr. Jesse Haworth of Bowden, England, has recently made a valuable gift to the British Museum. This is none other than the throne-chair of Queen Hatasu, who was one of the sovereigns of the eighteenth Egyptian dynasty, and reigned about sixteen centuries before Christ. The chair is the only known specimen of the furniture which graced the palace of the Pharaohs, and is the oldest piece of cabinet-work known to exist.

—After sinking a billion of francs in the fruitless attempt to cut a canal through the Isthmus of Panama, M. de Lesseps now thinks he could raise enough more money to "float" his scheme if he could "appeal to the gambling instincts of his countrymen and their neighbours," by means of a great lottery. We are sorry that President Carnot seemed to favour the idea; but glad to record that the French ministry utterly refuses to give it their sanction. It appears that the Panama Canal is to be relegated to the category of the "South Sea Babble," and that of kindred, ill-starred ventures. It is not as easy to cut through mountains of rock, as through plains of sand. M. de Lesseps has discovered to his ruin that Suez and Panama are essentially unlike in engineering difficulties.

—The appalling loss of life in the terrible floods in China is not as widely understood as it should be. In these days when steam and electricity join hands with the Gospel to make all nations brethren, we should have the liveliest sympathy with the sufferings of others. The London *Nonconformist* says:—

"A stupendous disaster has overtaken an immense and populous tract of country in North China. About the end of October last the mighty Yellow River, which in 2,500 years has changed its course five or six times, has once more burst out of its old channel at a point about 300 miles from the coast. Frantic efforts were made to close the breach in the embankments which had been sodden and weakened by ten days' continuous rain, but all was in vain. The breach finally widened to a breadth of 1,200 yards through which issued the whole contents of the currents. The escaped torrent in its progress to the sea was swelled by other rivers, whose channels it invaded, until, at last, it was a volume of water thirty miles wide, and from ten to thirty feet deep. The absence of railways and telegraphic communication must have made flight much more difficult than it would have been in a country of more advanced civilization. Walled towns and multitudinous villages were swept away by the raging flood. In a tract of territory about 30 miles square, 1,500 villages were submerged. Accounts necessarily differ as to the number of persons drowned. A correspondent to *The Times*, writing from Pekin, thinks it can hardly be less than one million, and probably is not so high as two. Still, he admits that the European in Pekin, who by his relations with the Chinese Government is in a position to be better informed than any one else, has put the number at seven millions."

Different missionary bodies are at work in the devastated districts. While they have lost heavily in lives, property and prospects, they are showing the Chinese that the Gospel of Christ is a Gospel of compassion and help. Doubtless God may cause that even this stupendous disaster shall work to the advancement of His kingdom in China.

—In the face of the sufferings of the poor in London and other great cities, the statement in the *Country Gentleman* that "£450,000 is the sum to be expended on the British turf during the coming season in stakes alone," reads strangely enough. Will nations and individuals never learn? Are the lessons of history to be for ever ignored? Can there be any doubt that God will overtake with swift judgment those who spend in wantonness that which is kept back by fraud from those who have done the work—"reaped down the fields" of the nation? The imminent peril to every nation is that caused by the centralization of money in the hands of monopolies, and individuals who grind the faces of the poor. The lessons of the French Revolution with its history of blood may have to be re-written on other soil.

—The *Divine Life* refers to a suggestive version of Psa. xxxvii. 5: "Recommande ton sort à l'Eternel, mets en lui ta confiance, et Il agira"—"Commit thy lot to the Eternal, place in Him thy confidence, *and He will act.*" Not a few professing Christians expect God to *act* in their behalf on all occasions whether they "place in Him their confidence" or not. Divine action is what we want. We must have it or fail. Temptations are borne in upon us from every quarter. Responsibilities that would embarrass angels are thrust upon us. The eternal destiny of souls hangs upon our words, our actions, our lives. Let us, then, "Commit our lot to the Eternal and place in Him our confidence" knowing that "He will act."

—To those who excuse themselves from attendance upon the Sabbath School, on the plea that they are too busy, we commend a prayerful perusal of this account of a busy Sunday-school worker:—

"There is no busier man than John Wanamaker. He owns and conducts the largest store in the world; he has sixteen thousand employés in store and factories; he is sought for in connection with every great project that engages the attention of Philadelphians; his name is a household word in business circles throughout the world, and yet he finds time every Sunday to superintend the Bethany Sunday-school, with its more than twenty-four hundred pupils, and to do it well."

The Sunday-school is conducted by busy people.

—Every indication from Germany is favourable. The new Emperor, Fredrick III, is recovering permanently, it is believed. The proclamation he has issued declares his purpose that Germany shall be a "centre of peace." The cordiality of the relations between Germany and Russia may be estimated from the fact that the whole Russian Army has gone into mourning for one month, for the late Emperor.

—The "blizzard" or terrific storm of wind and snow, which recently swept over the Northwestern part of the U. S. developed some heroes and heroines. The thermometer in some places fell to 35 and 40 degrees below zero, and the blinding snow made travel well-nigh impossible for man or beast. Over 150 are reported to have been frozen to death in the storm. The pluck and forethought shown by the young school-mistress referred to below are worthy of a general.

Miss Minnie Freeman, a young girl in her teens, was teaching in a country school-house in Nebraska, right in the blizzard's track. It struck the school-house about three o'clock, the first gust tearing the door from its hinges; a second unroofed the school-house, leaving the frightened children exposed to the elements. To remain there was certain death; to reach the nearest house seemed equally hazardous. But the plucky teacher determined to attempt it. In her drawer was a ball of strong twine. With this she tied the children all together, three abreast except the youngest one, whom she took in her arms. She then tied the end of the cord around her own body, and cheering her charge with words of encouragement, started out in the storm, and brought them all safely to the farmhouse three quarters of a mile distant.

—Imprisonment for debt, whatever may be said in its defence, is a relic of a past not *above*, but *beyond* suspicion of kindness or fair-dealing. It ought to be, at once and forever abolished. The *Madras Standard* says:—

"Mr. Adam Forbes, of Bombay, has espoused the cause of the debtor community, and if India had a few more of his stamp the country will be better governed. Now this gentleman is a member of the Chamber of Commerce, and is entitled to be heard with respect. He has shown with an eloquence and logic of a Ciceronian touch that incarceration for debt is barbarous, and that the barbarity was the creation of an age nearer the beginning when our forefathers enjoyed little of civilization, and were believers in dreams, visions, and astrology. That the present style or fashion in which civil prisoners are dealt with is a vast improvement over the past does not alter the barbarity of the punishment. It is worse, doubtless, to fetter a man's hands and feet with iron chains than with a cotton rope—but still the result is the same. The victim is crippled,

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his liberty is curtailed and, whatever chance there remains of doing something to pay his liabilities, is thus lost The abolition of imprisonment for debt will, therefore, do away altogether with the nefarious system of the unjust creditor putting the screw on his victim. Usury is a means of living, a trade in India—and it is a pity it cannot be made punishable. By the abolition of imprisonment this evil, which has been the ruin of families, will be considerably minimised Lending and borrowing and the credit system will not be so reckless as it is at present. The Sowcar will not advance unless he has tangible security for his money—and the ready cash system, save in exceptional cases, will all co-operate to narrow the debtor community.

"Once imprisonment is abandoned, the relations between creditor and debtor will easily adjust themselves. So long as the State intervenes and arms the creditor with giant powers, there will exist the tyranny on his part, and all the crushing grievances which few homes are free from. The abolition of imprisonment will not take away all the fair protection the creditor needs, and which the law will confer on him. We cannot, therefore, concur with the majority, but we do so with the influential minority. Even if it is considered an error to abolish incarceration for debt, it is better to err on virtue's side—than that any espediency should create a class of tyrants in the world."

—THE worthy and learned Dean Perowne, whose views on Apostlic succession we noted last week, has been misrepresented by the Ritualistic wing of [illegible] Established Church, and thus vigor[illegible]s himself in *The Rock* :—

"After remarking [illegible]ners only claimed for Episcopacy a [illegible]ion and precedent, and did not deny that other forms of government were lawful, I quoted Mr. Keble himself as admitting this. In his preface to Hooker he wrote : 'It is enough with them to show that government by bishops is ancient and allowable ; they never venture to urge its exclusive claims, or to connect the succession with the validity of the Sacraments.' What says Cosin (once Dean of Peterborough, and afterwards Bishop of Durham)? 'Wheresoever in the world churches bearing the name of Christ invocate and worship with one mouth and heart God the Father, God the Son, and God the Holy Ghost, if from actual communion with them I am now debarred, ... nevertheless, always in my heart and soul and affection I hold communion and unite with them—that which I wish especially to be understood of the Protestant and well-reformed churches' Moreover, he actually wrote a letter to Mr. Cordel, then at Blois, to remove his scruples as to communicating with the Protestants there on account of "their inorderly ordination," and gives as a reason that our bishops did not think it necessary to re-ordain ministers of the French Protestant churches, as they must have done if their ordination had been invalid (*Cosin's Works*, Appendix, vol. i , p. 31, "Library of Anglo-Catholic Theology"). What says Andrewes? 'Though our government be by Divine right, it follows not either that there is no salvation, or that a Church cannot stand without it. He must needs be stone-blind that sees not churches standing without it : he must needs be made of iron and hard-hearted that denies them salvation.' And Archbishop Bramhall says that 'Episcopal divines will readily subscribe to the determination of the learned Bishop (Andrewes) of Winchester.' Adding of these Protestant churches, 'The nature and essence of a Church we do readily grant them, though we grant them not the integrity and perfection.' What says Bishop Hall, the good Bishop of Norwich, who was handled so roughly by the Independents under Cromwell, Laud's chosen champion of Episcopacy? 'We accord in every part of Christian doctrine (with the Reformed churches) without the least variation. . . . The only difference is in the form of outward administration, wherein also we are so far agreed in that we all profess this form not to be essential to the being of a Church, though much importing the well or better being of it, according to our several apprehensions thereof.' Then, after dwelling on the arguments in favour of Episcopacy, he concludes : 'And if on this point, wherein the distance is so narrow, we could condescend to each other, all other circumstances and appendages of varying practices or opinions might without any difficulty be accorded. But if there must be a difference of judgment in these matters of outward policy, why should not our hearts be one? Why should such a diversity be of power to endanger the dissolving of the bond of brotherhood? May we have the grace but to follow the truth in love, we shall in their several tracks over-take her happily in the end, and find her embracing of peace, and crowning us with blessedness' (*Peacemaker*, chap. i. p. 30). I add one fact which cannot be gainsaid : the Society for the Propagation of the Gospel was established some thirty or forty years after the Restoration, and it sent out and supported for a long time ministers not possessing Episcopal ordination, and that Society, be it remembered, during all that time had the sanction of the whole bench of Bishops."

—AFTER carefully reading Mr. Francis Peek's article on "England's Damnation" in the *Rock* of Feb. 24, we can only regret that it is not in the hands of all our readers. It was inspired by Mr. Dyer's letters on the awful results of the C. D. Acts in India. We give an extract :—

"It seems difficult to understand how any Chris[illegible]and especially how any Christian [illegible]remain silent, rest quiescent [illegible]ove.....ent is publicly setting at de[illegible]first principles of the Christian [illegible]on ; but most of all is it incomprehensible that the religious press, presumably the voice of the various churches, the power through which they hope to influence that public opinion which in the long run influences Governments and controls rulers, can ignore a matter of such vital importance. If the Christian religion be what it professes to be, the revelation of God for the salvation of man by delivering him from the control of his lower nature ; if it claim from all who accept it that they must become the salt of the earth under penalty of being cast out as valueless, to be trodden under the foot even of men ; if its spirit be that neither regard for family interests nor for individual comfort may interfere with the claim of its Master to the unselfish devotion of His servants in protesting against evil of every kind, and by looking upon the welfare of every soul for whom He died as their special charge ; then it is undoubtedly the bounden duty of every Christian, of every pastor, of every church, and still more of every periodical professing to represent any branch of the Christian church, to cry aloud, and with no uncertain sound, no bated breath, to denounce the foul iniquity of our Indian rule, which through its military regulations is holding up the Christian faith to the just scorn of the heathen. Government sends its armies on their expeditions with the regulation number of chaplains to preach the Gospel of purity and lead the common prayer of the soldiers, assembled together by bugle call for Church parade, in their petition to God that they may be delivered from "fornication and all other deadly sins," and at the same time sends with its troops the regulation number of licensed harlots to tempt the soldiery to the commission of those deadly sins ; it provides a house of prayer and at the same time a barrack for sin, and turns its officers, supposed to be Christians and gentlemen, into panderers, and its medical staff into pimps for the gratification of the vilest passions of the private soldiers.

Is England to perish rather than that good people should be shocked, and the defiance of God's law pass without protest lest some breath of foul air should penetrate to those carefully-guarded hearths where the salt of the earth is so scrupulously preserved from the sight of aught that is unsavoury? This is not Christianity ; and it seems almost strange that the Bible itself is, with all its unveiled denunciation of sensual vice, admitted into such select circles. St. Paul in such eyes must appear sadly indelicate, and St. Peter far too indecorous It is the devil's own device to keep the existence of sensual corruption a dark secret, and there is nothing that his agents on earth dread more than that their evil deeds should be brought to light. No wonder, therefore, that they join in the cry of the sanctimonious, who would hinder the light from shining upon corruption, lest the eyes of the innocent may be shocked by the sights revealed. But God's method is not to keep purity by securing ignorance of evil. He has placed His people in the midst of corruption, not that they may shut their eyes to it, but that they may fight against and overcome it ; and many, many Christian parents would not have had to bewail a child's destruction had not prudish caution restrained them from making known the danger of sensual corruption. Much of the sensuality which now prevails, with the many thousands of ruined lives involved, might have been prevented had the Christian church been more faithful to St. Paul's example."

To these strong, wholesome statements we append a hearty approval. The strength of vice is secrecy. The death of vice, therefore, can only come through fearless and pitiless exposure.

—FROM the *Rock* we learn that

"A meeting of the Baptist Union Council was held on Tuesday to consider Mr. Spurgeon's last message to the Council. Dr. Culross, President of the Union, occupied the chair, and was supported by the Vice-President (Dr. Clifford), the Rev. Dr. Booth (Secretary), the Rev. James Spurgeon, and about seventy others A long discussion followed a proposal of Dr. Angus that a declaration of the belief of the churches of the Union should be made, to which the Rev. R. Glover, of Bristol, moved an amendment, declaring any further profession of personal loyalty to the Gospel as superfluous, and resolving to advise that the adoption of any doctrinal basis by the Union, a creed was not required ; and the experience of the Church had shown that creeds tended to prevent inquiry, to promote insincerity, to burden tender consciences, to limit fellowship, while they were absolutely impotent to preserve truth. This was seconded by the Rev. George Short, B. A., of Salisbury.

Ultimately a declaration of faith, as amended by a proposal of Dr. Clifford's, was agreed to by a majority of 35 to 5, Mr. James Spurgeon voting in the minority. The new declaration commences with a disclaimer : "The doctrinal beliefs of the Union are and must be determined by the doctrinal beliefs of the churches and associations of which the Union is composed ; the Council of the Union therefore disclaims altogether any authority to formulate a new and additional standard of theological belief as a bond of union to which assent shall be required."

The Council, however, in view of the uneasiness produced in the churches by reason of recent discussions, declares that "The following facts and doctrines are commonly believed by the churches of the Union : The Divine inspiration and authority of Holy Scripture as the supreme and sufficient rule of

our faith and practice, and the right and duty of individual judgment in the interpretation of it; human sinfulness and guilt; the Deity, the Incarnation, the Resurrection of our Lord Jesus Christ and His sacrificial and mediatorial work; justification by faith, which works by love and produces holiness; the work of the Holy Spirit in the sanctification of all who believe; the resurrection of the dead, with the eternal blessedness of the righteous, and the eternal punishment of the wicked. As a historical fact the last half of this statement has generally been accepted by the great majority of the Union in the usual sense; but from the first some, while reverently accepting all Divine teaching, have accepted other interpretations which seem to them consistent with it, and the Union had no difficulty in working with them."

That is, believe as you please to any one of these fundamental doctrines, and you do not at all sever yourself from the brotherhood and fellowship of the Union. There can be no true organic union in churches where there is not a united adherence to a definite body of Christian doctrine. A sort of flabby, sentimental union is possible, without this; but not a working union. It breaks down under pressure.

—ATTENTION is called to the notice in regard to the Camp-meeting at Lanowli to be found in another column. That those who have the matter in charge have not acted without a serious and prayerful consideration of the subject need hardly be said.

—IF licensed vice ever received crushing blows, it has been through the letters of Mr. Alfred S. Dyer, published in the leading religious papers of England. Mr. Dyer is spending some months in India inquiring into workings of the infamous C. D. Acts. If there is not a storm of popular indignation in England when the information he has gained is laid before the public, then, as the *Witness* says, "there was a drought in the days of Noah." Clean-handed men and women will read with horror the workings of that system in India which ruins and enslaves women so that soldiers may sin without suffering, and tries to rewrite scripture by teaching men to "make provision for the flesh to fulfill the lusts thereof." "Thou hast need to commit adultery," "He that soweth to the flesh, need not of the flesh reap corruption."

There is not a true missionary in this land who does cry, "O Lord, how long!" How long must this Himalayan barrier of licensed lust be raised between Christ and these millions for whom He died!" Our hands are tied. Our Master is crucified afresh. His holy religion is associated in the minds of hundreds of thousands of the native, with a depth of graduated and degreed depravity inconceivable to heathen thought. The laws are confessedly a miserable failure. They increase, not prevent disease. They curse the soldier. They are a stench in the nostrils of civilization. If men sin, let it not be done under a license stamped with the same seal that authorize chaplains and rectors to preach the gospel.

—WE are glad to announce the appointment of the Rev. Dr. Mackichan as a Syndic by the University of Bombay.

—THE first annual meeting of the Indian Temperance Association was held on Tuesday evening at the Framji Cowasji Institute. A good number of Europeans and natives were present. The Rev. J. Forgan presided. After the reading of the annual report and letters of sympathy from Rao Saheb V. N. Mandlik and Hon. K. T. Telang, the meeting was addressed by Messrs. Hakim, Taleyarkhan, and Jadhowjee Kessowjee. These speeches were interspersed with selections of vocal music by a party of native Christian ladies and one or two Europeans.

—A PRIZE distribution of the Free Church Mission Girls' Schools was held on Wednesday at the Free Church Institute, Khetwady, under the presidency of Lady Reay. There were present about 300 Hindoo and fifty Native Christian girls. Dr. Mackichan gave a short history of these schools, after which Lady Reay distributed the prizes. A carefully prepared programme of English and Native music was gone through by the girls on this occasion. It is very encouraging to see so many Hindoo girls receiving instructions at these Mission schools.

THE LANOWLEE CAMP MEETING.

THE Lanowlee Camp-meeting Committee feel compelled to announce that no meeting will be held *this* year. The reasons are these: (1) It takes about two weeks to make the preparations necessary for the meeting. The Presiding Elder is absent from the country, and this year there is no one else who can spare the time to attend to this work. The pastors in Bombay and Poona find it impossible under the pressure of their work to do it. (2) So far as we have been able to learn only five pastors would attend if the meeting was held this year.

It costs about 700 rupees to hold the meeting. This amount is r[illegible] the people [illegible] th[illegible]ng the last three years the atten[illegible] not been so large. Last year it was ve[illegible]tall. In former years, when the number was about 300, it was an easy matter to raise the money needed. But it falls to the proportions of the last two or three years it becomes difficult. If the plan devised by the Committee several years ago of paying Rs. 6 for a year in instalments of 8 annas per month had been earnestly worked all over the District, the financial problem would have been solved.

Perhaps I ought to explain that in order to hold the meeting some one must assume the responsibility of the entire amount of the expenses of the camp-meeting and trust to the people who attend to pay it. Most of the money raised is given in subscriptions to be paid within three months, so that who ever becomes responsible for the contract for tents, furniture, and other expenses, must advance the money at the time of the meeting and wait till the subscriptions are paid in to recoup himself. If the plan spoken of had succeeded the funds would be in hand year by year.

Capt. Lynn, of Baroda, tried a plan last year which well understood and thoroughly worked would have accomplished the same object.

Those who have attended these gathering in the past will bear testimony that they have been seasons of rich blessing to God's children. And many have been converted especially among the young. I trust the suspension is only for this year.

D. O. FOX,
Secretary.

NOTICES OF BOOKS, REPORTS, ETC.

THE Annual Report of the *Malayalam Mission*, Trevandrum District, Travancore, in connection with the *London Missionary Society*, for the year ending December 31, 1887, is on our table for review. Few missions have had a longer history. It was opened in 1805. The Report shows an increase of 587 Native adherents, and of 202 members. Another gratifying increase is noted in the amount given by the native churches toward self-support, Rs. 2,382 were given this year, against Rs. 1,931 last. This is indeed a good indication. The Mission has 6 ordained missionaries, 19 ordained Native ministers, 25 Evangelists, 138 Catechists, and 51 female assistants, making a total of 214 workers on Gospel lines. Good work is being done.

THE *Madras Church Missionary Record* for March has the following table of contents:—

Report of the opening of the Poole Memorial Hall, Masulipatam; General Instructions delivered at a Valedictory Dismissal of Missionaries held at Sion College, Tuesday, January 3rd, 1888; The Special Mission; C. M. S. in Other Lands—Mr. Mackay's Journal in U-ganda; Notes and Extracts; Contributions to C. M. S Local Fund; Remittances through C. M. S. Offi[illegible] Contributions to C. E. Z. M. Society; R[illegible]al Intelligence.

The ad[illegible]o outgoing missionaries will [illegible]erest to all who are studying [illegible] and work in mission fields. From Mr. Mackay's journal we gather enough to make us aware of the great strain which has been put upon him since the massacre of Bishop Hannington, and the departure of his colleague, Mr. Ashe.

WE note with thanks the receipt of the February *Watchword*, Rev. A. J. Gordon, Editor. *The Healer* for March. Also the *India Watchman* for February, all of which have much helpful reading.

EDITORIAL NOTICE.

Address all correspondence, which must in every case be authenticated, to THE EDITOR, GRANT ROAD, BOMBAY. *Exchanges will please note this address.*

Business communications to be sent to THE MANAGER, BOMBAY GUARDIAN, TWO TANKS, BOMBAY.

The Bombay Guardian.

SATURDAY, MARCH 17, 1888.

THE HOLY GHOST UPON US.

OUGHT the children of God to pray, as we so often hear them, "Send the Holy Ghost upon us," "Let the Holy Spirit come among us," and similar petitions? Many answer, "No. The Holy Spirit came at Pentecost. He came to abide for ever. He has never gone away, hence it is useless asking Him to come back." What reply shall be made to this negative answer to our inquiry? All who are taught of the Spirit and who walk closely with Him "Whom, having not seen

they love, and in Whom though now they see Him not yet, believing they rejoice with joy unspeakable and full of glory"—all these do offer such petitions at times, and they are confident that their prayers are in line with God's will. Can biblical grounds be found for such prayers? We think so.

Let us remember that every child of God has the Holy Spirit *within* Him, the Spirit of adoption, as part of his heritage in the Lord. The disciples were given this Spirit when the risen Saviour suddenly appeared in their midst and, breathing upon them, said, "Receive ye the Holy Ghost." Paul says in Eph. i. 13 and 14,—"When ye believed" (R. V.) "ye were sealed with that Holy Spirit of Promise which is the earnest of our inheritance——." And in Gal. iv. 6 we are told that the Spirit is sent into the hearts of sons of God. This experience of the presence and indwelling of the Spirit is a blessed fact to every believer. It is the source of his assurance of the Divine favour. By its witness, renewed hour by hour in answer to faith, he is enabled to say, "O Lord I will praise Thee. Though Thou wast angry with me, Thine anger is turned away and Thou comfortest me." Guidance in matters of duty, and the unfolding of Scripture are but a part of the benefits received from this Spirit. None can become members of the kingdom and family of God without receiving the Spirit. "If any man have not the Spirit of Christ, he is none of His." Paul found some professed believers at Ephesus who were ignorant of this truth. To his question, "Did ye receive the Holy Ghost when ye believed? They replied, "*Nay, we did not so much as hear whether the Holy Ghost was given.*" He found that they had only been taught the baptism of John, and were thus in darkness as to the glorious teaching of Christ about "the promise of the Father." And as soon as he had taught them the truths of Pentecost they were baptized in the name of the Lord Jesus, and they received the Holy Ghost. But there is a wide difference made in Scripture between the presence of the Spirit within us to witness to our adoption, and guide us into all the truth, and the power of the Spirit upon us, qualifying us for special service in the cause of God. True believers who have not grieved away the Spirit by worldliness or disregard of duty do not need to pray for the presence and indwelling of the Spirit of adoption and guidance. But they do need to pray for the power of the Holy Ghost upon them for special work undertaken for God. And this not only when the work is first undertaken; but all along during its performance. It has been the unvarying law of God, in giving chosen workers special power to do His work, that this power should come from the Holy Spirit coming upon the worker and endowing him with might for that one act only. As often as fresh needs arose, fresh endowment were given.

A brief glance at Scripture will serve to establish this point. When God called Jephthah to deliver his people from the oppression of the Ammonites He chose "a mighty man of valour." But when the hour of battle came, we are told that the mighty man of valour was not left to his own strength. "The Spirit of the Lord came upon Jephthah . . . . and *the Lord* delivered the Ammonites into his hand."

Samson was a child of promise. He was reared in a manner calculated to develop and perfect his physical strength, his very diet being made a matter of Divine regulation. He entered upon manhood's estate with his Nazarite vows unbroken, with nerves and muscles like steel and brass Yet when the hour came for him to fulfill the purpose for which he was raised up, the word declares that "The Spirit of the Lord came mightily upon him," and the enemies of Israel were smitten and scattered until the dead lay "heaps on heaps." With all his previous preparation, Samson required the irresistible power of the Holy Ghost in order to accomplish the work of the Lord.

Passing over other forceful illustrations of this truth in the Old Testament, we find the infant church after Pentecost facing tasks so stupendous and hedged in by difficulties so disheartening that the only reasonable prophecy for their future from a human standpoint would have been failure and death. The rage of the Jews knew no bounds. Their murder of Christ had been unavailing. The followers of Christ were gathering numbers and power. A mighty effort must be made to stamp out the fanatical superstition. They threaten the disciples should they speak any more in the name of Christ. The disciples saw something must be done. They could not but speak the things they had seen and heard. Their refuge is in prayer for a fresh outpouring of the Spirit upon them. And as they prayed "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, and with great power gave the apostles witness of the resurrection of the Lord Jesus." Again and again throughout the book of Acts we read of similar experiences. Men and women with the Holy Spirit in them, prompting them to do and suffer the Lord's will, seeking and obtaining the Holy Spirit upon them for special duties. Pentecost with its resistless rush of power may have been but a day or two past; but new demands required new anouncting. Over and over again this power was sought and when sought in faith, obtained and used for the glory of God. No great tasks were attempted without it. Under its influence kings trembled, and multitudes believed unto saving of their souls.

In this respect, therefore, it is legitimate for the children of God to pray God to send the Holy Ghost. It is written, "Ye shall receive POWER when the Holy Ghost is come UPON you." And this promised power has never failed to be given those who in faith have sought it for the glory of God.

It is to be feared that much of our spiritual feebleness is due to our failing to grasp the glorious truth of the special anointing of the Spirit for service, as an experience entirely distinct from, and usually subsequent to, our entire sanctification. We preach but no one is convicted of sin, no one converted. Why is it? Is it not because, having had Samson's preparation we have neglected to seek the mighty incoming of the Spirit? We deal with souls personally, but our words fall flat, and our rebukes of sin are tame and pointless. Surely the power has not been sought. How can we content ourselves to work from year to year with no power resting upon us, when God has provided for its free bestowal? How can we bear to see unrepentent men go on in sin, treasuring up for themselves wrath against the day of wrath, when power is within our reach to induce them to turn and seek the Lord and live? God will hold us responsible for the accomplishment of all that is possible to us, by aid of His power. Are we measuring up to this? Do we realize that the measure of our possibilities is the only limit of our obligation? What a mighty impetus would be given to the cause of God in India, if every Christian worker were to daily seek this baptism of power! How sin would be rebuked! How Christ would be preached! Were this experience to be sought, we could say as did the early Church, "And there were added unto the Church daily of such as should be saved." Seek it. Claim it. Do not work another day without its power.

SELF-SUPPORTING MISSIONS. I.

WHILE the attempt to plant a large self-supporting mission in Africa is being discussed, it may be well that an examination be made into the principles upon which this kind of missionary effort are based. In doing this we are not actuated by any spirit of that criticism of men and women who have given and are giving heroic labors to Self-supporting or Faith missions which does violence to their motives, or depreciates their success. Abstractly the principles under consideration are of much interest to every thoughtful Christian who prays "Thy kingdom come," and endeavours to hasten its coming.

What is meant by a Self-supporting mission? We may answer from either of two stand-points, viz.: That of already existing Christian bodies which send missionaries; or that of the people among whom their work is done. As viewed from the first standpoint it can mean nothing less than an attempt to propagate the gospel among un-Christian people in which the laborers find their own support, and all means necessary to equip and conduct the mission from private funds, or as wages for work done in some secular employment. Thus, self-support in mission work, cannot be said to exist if one rupee of money necessary be furnished from any other source than that of the private funds or personal earnings of the missionaries themselves. Money given by benevolent people to aid missionary work is missionary money. Whether it is given through the channel of the chartered society in the home church, or whether friends living in the same bungalow with the mission worker give it does not make any difference. Viewed from the stand-point of existing Christian churches then, self-support can only be possible when no funds are received from societies, churches or individuals in aid of work being done. If this position be correct we see at once how erroneously named is much so-called Self-supporting missionary work. It is perfectly within the limits of proof to state that from this stand-point a purely self supporting mission has never existed. An exhaustive review of the history of missions from St Paul to Bishop Taylor, such as would be out of place in an article like this, would only confirm the statement. The efforts made in this direction, within the memory of nearly all readers

of the *Guardian*, give ample evidence in its support. No one can question that that man of God, Bishop Wm. Taylor, "whose praise is in all the churches," has supported himself personally in all his work. "Paul made tents, and I make books," is his answer to all who ask him how he is supported. But to affirm that a single mission started by him has been self-supporting is to go beyond the warrant of the facts in the case. All know of the great effort to found such a mission in India. Was it self-supporting? Did not every member of the mission unceasingly beseech all mission sympathizers in England and America to send money to help on this self-supporting South India Mission? Was there any intermission in pleading with European residents in India for money to carry on the self-supporting mission? The heroic men and women who well nigh gave their lives to make the effort a success, know that these things were constantly done. Few of the godly men who began the work could write books, or get them published if they were written. Avenues of living employment were few The climate forbade such work as the laborers could have done. So each English-speaking church was really organized into a Missionary Society to raise and disburse funds for native work Of these several societies each pastor was at once President, Corresponding Secretary, General Missionary Committee, and Treasurer, besides filling the post of missionary in charge. Thus, with a self-sacrificing earnest English membership, led on by fervent pastors, large sums of missionary money were raised and disbursed. God was honored, and souls saved. Had the effort been styled an Independent Mission, the name would have been true to facts. Calling it a self-supporting mission, however, was an unconscious misapplication of terms.

The South American work conducted by the same tireless worker, differed in no essential point from the effort made in India. Large sums of money were raised by private subscriptions toward the creation of a Transit Fund. Wherein the money thus raised and applied differed from money raised by the Parent Board of the church in whose name the work was being done, it is difficult to understand. Wealthy residents in South America paid the missionary salary of the men and women who went, for the sake of the education these workers would impart to their children. It is idle to say that these were purely secular schools, and so the money received for teaching them was in the nature of wages received for "secular employment." If they were secular schools only, so are all the schools conducted under missionary supervision. Had it not been for the fact that the teachers so paid could daily instil Christian truth into the minds and hearts of their pupils, they would never have been sent.

Turning to Africa we see a gigantic effort being made to evangelize the degraded populations there by a so-called Self-supporting mission. Applying the test of our definition can we call it truly Self-supporting? Lists of contributions to this mission from churches and individuals in all parts of England and America are published weekly. In less than four years well toward $400,000, or about Rs. 11,000,000 have been expended in sending out workers and equipping the mission. Long lists of supporters of that which is purely self-supporting look strange indeed.

Let no one understand the above as written in hostility to so-called self-supporting mission work. Nothing could be further removed from our meaning. Our desire is that right terms should be employed, and that people may not be under the impression that they are given to a self-supporting mission, when it is only an independent mission receiving and using contributions from all legitimate sources

Viewed from the stand-point of the non-Christian peoples among whom mission work is conducted, self-support, pure and simple, is possible as soon as the hearts of the newly-converted heathen are so filled with the love of Christ that they will not hasten the spread of the gospel by assuming the support of the laborers who work among them, and the expenses connected with the work. To this desirable consummation all missions are looking. For its accomplishment no efforts are spared. Everything is made to tend in that direction. Then, when the native churches grow to realize and assume their responsibilities, they will not only become self-supporting, but, hearing the final charge of the Saviour, they will do their utmost to "Go into all the world and preach the gospel to every creature." Thus far, such self-supporting churches have been developed through regularly administered societies.

Our Contributors.

A LETTER FROM J. S. STONE.

"STERN clear!" This was the last audible cry heard from the Bombay Dock as the *Knight Errant* glided out into the harbour. That call meant a great deal to us on board. To the Pilot it was an instruction that the ship was now in his hands; the Dock officers having done their part in the peculiarly delicate task of manipulating the iron monster out of her berth, through the gate, and into the open sea. It had its meaning to our Captain and his officers who were now out of the power of the old Hindoo contractor who had delayed the ship so many days. To the passengers it was like the sound of the casting off of the last line that connected them with India. It was the beginning of new things to them. The Dock-gate was narrow. During the two or three minutes we were gliding through, the hands of our friends could be grasped, their faces could be looked into, and their voices heard for the last time. We realized that the parting for some of us was to be until we met "beyond the river." One moment we were looking into each other's faces, the next we were clear of the Dock and they had disappeared. For a few minutes more voices could be heard, then we were away from India. An hour or more we could see the lights along the shore, the familiar lights by which we could locate the various bunders and outline the crescent shore of Back Bay. But even these friendly reminders of the existence of Bombay, our Indian home for four busy years, one by one faded away; back in the darkness as the faces of our friends had done, leaving memory only to keep up the connection.

Our feelings were like the ocean currents through which we were steaming. My mind at one moment was experiencing the sweet sensations of restfulness, freedom from care and responsibility. I said to my friends, "For the first time in three years do I feel free from burdens" Then came another current of emotions started by the thought of India for the time at least, being to me as an existence from which, as one in a coffin, I was being borne. I was conscious by moving in my own funeral procession towards an unknown, untried career. Behind me was a life upon which I could no longer have an influence. I thought of Brother Bowen—on Saturday evening, one week before, planning for work which would mould the spiritual life of the great city and empire, and on Sunday morning for ever separated from that life. I seemed to be passing through the gates of a death and for a moment the thought was startling to a degree that surprised me. For a number of years I had been one of the workers in the great vineyard; now my work was done.

My mistakes I could not correct, my bungling work I could not undo. Things left undone I was now helpless to attempt. For a moment I thought I could understand what death means to a busy worker. How inexorably one is borne away from the sphere of his responsibilities leaving them as they were—observed or neglected—*until the day of reckoning*. A voyage across the Indian ocean is almost uneventful. In a very few hours everything becomes familiar. As we are having no storms, though near the spot where less than three years ago the *Speke Hall* foundered, and but a few months ago the mail steamer was compelled to fly from her course to seek the shelter of the neighbouring shores; as we are visited by no marine monsters, though these waters are said to be the home of legions of them, I can thus far find no material to attract my pen so int resting to me as the events of the days preceding my departure from India.

What crowded days were those final ones. Like the last page of many letters the lines were crowded and the writing was fine to pack so much into time so limited.

Christmas day; watch-night service; the arrival of missionaries; visit to Cawnpore to attend the closing session of the Indian Sunday-school Union, and to meet old associates in the Master's work. After that the ride to Calcutta, and the happy days of the first session of the Bengal Conference; days spent among my former colleagues of the old S. I. Conference; days spent among my people of other years. These days passed only too rapidly, then we hurried back to Bombay to finish our preparations for our Conference in the session of which we were to spend the closing days of January. This eventful Conference was soon a thing but to be remembered. During its session our revered and now glorified brother Bowen performed his last public service for the church. If I enjoyed the session of the Bengal Conference, that of the South India, my own, was even a happier occasion. Among the busiest of its members I was one of the richest in blessings. The privilege of serving among my brethren, of mingling with them in the Conference session, in the prayer-room, and in private fellowship, was one long to be remembered. Then my home under

the hospitable roof of Rev. Mr. Henderson, to know whom is to be a better man, made that Conference work in a Poona series of red letter days to me. We came back to Bombay to be among our kind people a few days more; to hear the parting expressions of love, and receive their generous gifts to their retiring pastor, gifts incalculably enhanced in value because of the love constraining the givers. Little did we think that their farewell meeting designed for us by the Heavenly Father arranged to include Bro. Bowen. He too took his leave of his people that evening. It was in reality Bro. Bowen's not our farewell meeting.

After this came his sickness and sudden translation and our united time of mourning; mourning over his dear body yet warm from the last pulsations of a big, kind heart that for forty years ceased not to beat full and strong for Bombay and its multitudes; mourning over the encoffined dead within the Church altars where only the Wednesday previous he had joined us in the Lord's supper; mourning around the grave into which we with tears lowered his body literally worn out in our service. So on after this momentous event which will make our closing days in Bombay ever memorable, our real farewell meeting took place on the Dock when we for the last time said Good-bye, God bless you, "God be with you till we meet again," and began this voyage into the great West and into the great unknown future so full of eventful issues to us. I trust it will ever be as the path of the just shining more and more unto the perfect day.

Indian Ocean, Feby. 22, 1888.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

First Quarter. Lesson. VII.

Sunday, March 25.

Gal. v: 16—26.

Temperance Lesson.

I. Introductory.

1. Golden Text: "If we live in the Spirit, let us also walk in the Spirit.—Gal. v: 16.

2. Home Readings:

M. The multitude fed.....Matt. 14. 13-21.
Tu. Jesus walking on the sea...Matt. 14. 22-33.
W. Jesus and the afflicted.....Matt. 15. 21-31.
Th. Peter confessing Christ ...Matt. 16. 13-20.
F. Jesus and the little ones ...Matt. 18. 1-14.
S. A lesson on forgiveness ...Matt. 18. 21-35.
S. Christ entering Jerusalem..Matt. 21. 1-16.

3. *Memory verses*:—22—25 inclusive.

II. Historical.

The book of Galatians was written to the Christian inhabitants of the province of Galatia by Paul from Corinth or Ephesus some time about the year 56, A. D. Galatia was a province of Asia Minor and its name is derived from its inhabitants who originally came from Gaul. The province was originally bounded on the west by Bithynia and Phrygia, on the south by Pamphylia, on the east by Cappadocia and Pontus, and on the north by Euxine.

Paul introduced the Gospel into the province and visited the churches while on his second and third tours, (Acts xvi. 6; xviii. 23; Gal. i. 6; iv. 13). The congregations were chiefly composed of heathens, (Gal. iv. 8, etc.; v. 2; vi. 12) and are mentioned in various epistles, (1 Cor. xvi. 1; 2 Tim. iv. 10; 1 Peter i. 1). Disturbances caused by Judaizing teachers called forth this epistle after he had failed during his second visit, (Acts xviii. 2, 3; Gal. iv. 13—16; i. 9), to fully allay the strife (Whitney).

The Judaizing teachers sought to lead the Gentile Christians to submit to the ceremonial law of the Jews, to become circumcised, and to repudiate the Apostle.

The design of the whole epistle is to state and defend the true doctrine of justification and to show that it does not depend on the observance of the laws of Moses—(Barnes). The argument of the 5th chapter is that the Church should renounce its conformity to ceremonial law and become free in Christ Jesus. The lesson before us shows that while we are free men yet we should mind the things of the Spirit and not under the guise of freedom give way to the "lust of the flesh;" and that all might know what things to avoid and what to follow, lists including the leading "works of the flesh," (vs. 19—21), and the "fruit of the Spirit," (vs. 22—23) are given.

III. Exegetical.

16. *This I say then.*—The exhortation is to unity and love and to a right use of the liberty enjoyed under the Gospel. *Walk by the Spirit*—The Christian life is often represented as a journey, and the word *walk*, in the Scripture, is often equivalent to *live* (Mark vii: v; Rom. iv, 12; vi: 4; viii: 1). (Barnes). *Lust of the flesh.*—Paul designates *Spirit* and *Flesh* as the two ethical principles opposite to one another, expressing themselves in opposite workings. (Lange). To be spiritually minded is life, but to be carnally minded is death (Rom. viii: 1-17). The *sarx*-flesh here is not only the body but *corrupt human nature.*

17. Here is an unending and universal warfare. Wherever human nature is found then is this difference between Flesh and Spirit—the one being eternally contrary to the other. There is a contention here for mastery and it remains with the soul to decide which shall be master. *Ye cannot do the things that ye would.*—This is more strongly expressed in the English than the original will bear. A better translation, perhaps, is—"*Ye do not the things that ye propose to yourselves.*" When a man *cannot* do otherwise he is not responsible.

18.—*Led by the Spirit.* The Spirit is a teacher and *leader* and does not *drive* or compel. One, however, must submit to be led. *Ye are not under the Law*—You are not under the Ceremonial Law of the Jews but under the new dispensation of the Holy Spirit.

19—21. *The works of the flesh are manifest.—Phanerá*-evident. There is nothing more evident than the works of the flesh. Corrupt human nature produces a well known family of *thugs, dakoits and badmáshes*, infesting all the high ways of life. This list of "works of the flesh" may be divided into four classes: (1.) *Lust*, including adultery—lasciviousness. (2.) *Idolatry*, including witchcraft, (magicant, or enchantment). (3.) *Contentiousness*, a long list, from *hatred* to *murders*. (4) *Intemperance*, embracing "drunkenness, revelings, and such like." (Compare Rom. 1. and Matt. xv: 19.)

22—23. *The fruit of the Spirit.*—The virtues herein enumerated do not flow from our own hearts but are the fruits of the divine Spirit. *Love.*—It is first in importance as well as in position. *Faith*, or rather *faithfulness* or *fidelity*. *Temperance.*—Self-control, continence. It is broader than the word now used for freedom from intoxicating drinks and yet it includes that. *Against such there is no law*—Persons who follow the above virtues and under the guidance of the spirit perform them are free from the condemnation of the law and are free in God's service. Such persons are the true freemen. Those who do the "works of the flesh" are condemned and "shall not interest the kingdom of God. (vs. 21.)

24. All true Christians are free from the enslavement imposed by the carnal nature.

25. We *profess* to be guided by the Spirit, let us *act* as we profess.

26. The Apostle comes back to the leading thought of the chapter, that there should be harmony and unity and freedom. (Compare vs. 13—15).

IV. Doctrinal.

1. The leading doctrine of the lesson is that the Flesh and Spirit are "contrary, the one to the other," (vs. 17). The "works of the flesh," such as adultery, idolatry, murders, intemperance, &c., are the opposites of the "fruits of the Spirit"—love, joy, peace, &c.

2. Only by the aid of the Spirit of God can there be any true liberty. Law puts all not led by the Spirit under present and eternal condemnation.

3. "By their fruits ye shall know them." Human nature ever manifests itself in its "works." "The flesh concealed betrays itself in its own works, so that its discovery is easy"—(Bengel).

4. By the side of the highest good stands the highest evil, by the side of freedom, lawlessness. No word has been so abused and desecrated, as freedom. (Lange).

V. Homiletical.

1. The Christian life is an activity, a progress. We must "walk in the Spirit," we must produce the "fruit of the Spirit," or the "works of the flesh" will soon be manifest.

2. It is not enough to feel the manifest works of the flesh, but we must bring true virtues to take their peace. The Spirit of Christ must water and warm the hearts of men with His heavenly consolation, if they are to be fruitful to good works—(Lange).

3. The walk in the Spirit: (1) is not accomplished without conflict, (ver. 17); (2) but saves from destruction, (vers. 19—21); (3) leads to a glorious goal, (ver. 22).

4. The crucifixion of the flesh: (1) A token of true Christianity. (2) A work of the Holy. Ghost. (3) A victory of Christian freedom. (4) A progress to inward peace—(Rantenberg).

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—We have recently spent a very busy but a pleasant week at Paithan where a religious Fair is annually held in honor of Eknath, a deified Brahmin, who is said to have

ASIATIC SOCIETY MUMBAI

lived and died three centuries ago. The sight of many thousands of pilgrims flocking from all parts of the country to fall down at the shrine of a dead man is enough to call forth pity and compassion. But although they had come to pay their religious homage it was evident that a great majority of the people were far from being satisfied with their worship. They seemed restless and unhappy as if they were hungering and thirsting after something which they needed, but that *something* seemed so hopelessly difficult of possession. We told them of God's great love and condescension in preparing the unfailing Remedy for the recovering and salvation of the ruined world. We preached Christ, and Him crucified as the only hope and consolation of a sin-burdened soul. We entreated them to be reconciled to God through the Son of His love. With the exception of a few who were inclined to discuss we rejoiced to find that thousands of our hearers listened to the sweet story of redeeming love with great attention and earnestness. Some told us that their ancestral religion had failed to give them that peace which they needed; others remarked that Christianity was destined to triumph over all other religions.

Mr. Marrett, Divisional Engineer, who had come to Paithan on a visit of inspection of Government roads and buildings, rendered us valuable help in taking active part in the work. His earnest addresses, translated into Marathi, were listened to with rapt attention. He spoke of Christ and His saving power, telling them what the Lord had done for his own soul. It was just the kind of testimony which carries great weight, and makes religion not merely a Truth to be accepted, but a living power, enlightening and sanctifying the heart of man Mr. Marrett was much struck with the thronging multitudes, weary and sick at heart, for want of spiritual life and light; and they vividly reminded him of the vision of the dry bones, and of the great importance of prophecying to them—even though they seemed dead in sins and trespasses, for God, with the agency of His mighty Spirit, was able to raise them to life.

Mr. Marrett, I trust, will excuse me for bringing his name so prominently before the Christian public; but I do so for one special object. He has somehow come to know that there are several native Christians who are seeking employment in various parts of the country, and meet with disappointment He believes that he can trace God's hand in it. The Lord's vineyard is extensive, and the labourers are few. He will have the converts, the first fruits of the Indian Missions, to go and work for their Master. Instead of seeking secular work they should throw heart and soul in His sacred work—even the work of proclaiming the unsearchable riches of Christ to their benighted countrymen. I earnestly hope that my brethren will give their best and prayerful consideration to this suggestion.

The Preaching Canopy for which I asked contribution last year has not been made as yet for want of funds. Mrs. Marrett has kindly subscribed 60 Rupees towards it, but it wants considerably more. But I know that "the Lord will provide."

RUTTONJI NOWROJI,
Missionary, C. M. S.

Aurungabad, 10th March, 1888.

CHURCH DIRECTORY.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. E. F. Frease, Pastor. Sunday-school, 9-30 a. m. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting and Bible reading, Wednesday, 8 p. m.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayerr meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7 30 p. m. Sunday-school, 9 30 a. m.

MAZAGON — Rev. W. E Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday, at 7-30 o'clock. Gospel Tea-meeting on Thursday evening. Spare periodicals for Reading Room and for distribution, are solicited.

WESLEYAN METHODIST CHURCH.

Rev. G. W. Clutterbuck, Pastor.

COLABA CAUSEWAY—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

BYCULLA (adjoining Victoria Gardens)—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

PAREL (Elphinstone Road)—Sabbath Services, 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

English Service at 8 p. m. American Mission High School, Byculla.

SPECIAL NOTICES.

A LECTURE will be given this evening, March 17th, 1888, at the General Assembly's Institution, Kalkadevi, at 8-30 p. m. precisely, by the Rev. H. Bren, M. A. (Principal of the Robert Money School.) Subject:—"Did Christ Rise from the Dead. The address will be delivered in English. Admission free: all are invited. Come and bring your friends. After the lecture, discussion will be invited.

CHILDREN'S SCRIPTURE UNION.

A meeting of the Scripture Union will be held to-day, the 17th inst., at 4-30 p. m., at the Lodge, Girgaum.

All children and young people are invited to come, and are requested to bring their Bibles.

JOHN M. MACDONALD,
Honorary Secretary.

Epitome of News.

SATURDAY, MARCH 10.

—*Madras Standard*: The French Court of Cassation has decided the knotty question of the legality of marriages of unfrocked priests. M. Sterlin, an ex-priest, married in England Mdlle. Houpin, and had two children. She died, and her father afterwards died. M. Sterlin claimed the father's property for the two children, but the collaterals maintained the marriage was null, and the children were illegitimate. The Amiens Court, two years ago, declared the marriage valid. The collaterals appealed, but the appeal has been dismissed. The highest French Courts hold that a priest can marry He violates indeed the Canon law, recognised by the Concordat. He incurs spiritual penalties, and forfeits the civic prerogatives attached to the priesthood, such as exemption from military service, juries, &c. In short, he becomes a layman. Mayors can no longer refuse to celebrate the civil marriage of a priest; but, of course, no Roman Catholic marriage will be obtainable. Father Hyacinthe, married at a London registry office, can now, if he choose, be remarried by a French mayor.

—*Bombay Gazette*: We are informed that Commissioner Tucker, who lately proceeded to England, is engaged to be married to Miss Booth, the second daughter of General Booth. The wedding is to take place at the Clapton Congress Hall, in London, on the 16th of next month. It is expected that 7,000 people will be present on the occasion.

—The case in which Mr. Dickson, Travelling Inspector of Accounts on the East Indian Railway, brings an action against that Company for wrongful dismissal is likely to come up soon at Calcutta. Plaintiff claims Rs. 75,000 damages.

—*Indian Witness*: The Rev. G. W. Jackson of Bilaspur (C. P.) has just returned from a month's journey over new ground. He sold 1,200 Gospels and Tracts, and gave 20 lectures with the aid of the Magic Lantern on the life of Christ, in twelve different towns and villages. The Kabir Panthi of this district are quite a successful missionary body, by means of their preaching faqirs, and seem to be making many disciples of Kabir. If they were as moral as they are active, good would no doubt result from their labours.

—Same: Our contemporary *Invention* states that a particular patented stylographic pen and a pen for shading in different colours are producing 40,000*l.* per annum. Among other examples cited a rubber tip at the end of lead pencils has yielded the owner more than 20,000*l.* The "Drive Well," an idea of the American Colonel Green, whose troops during the war were in want of water, is said to yield in royalties, paid mainly by farmers who have adopted it, 600,000*l.* a year. A large fortune has been reaped by a miner who invented a metal rivet or eyelet at each end of the mouth of coat and trousers pocket, to resist the strain caused by the carriage of pieces of ore and heavy tools. The inventor of the roller skate made over 200,000*l.* by his invention. The gimlet-pointed screw is believed to have produced more wealth than most silver mines, and the American who first thought of putting copper tips to children's shoes is "as well off as if his father had left him 400,000*l.* in United States Bonds." Upwards of 2,000*l.* year is reported to be made by the inventor of the common needle-threader. A favourite American toy has, it is said, yielding the patentee an income equal to 10,000*l.* a year.

—With reference to discipline and moral training in schools and colleges, the general opinion is that moral text-books will be hardly of any use; for while they may be suitable in the case of schoolboys, they will not do for advanced students. For a proper system or standard of right and wrong, rules of discipline, registers of conduct, interschool rules, &c., may be enforced in order to produce a salutary effect, notwithstanding all drawbacks.

MONDAY, MARCH 12.

—*Times of India*: We do not suppose that the "cold drinks" case has been altogether forgotten by the public. It has, we hear, elicited a Government resolution, which would certainly be laid on the Editor's table. Both the Collector and the Commissioner of Customs, Salt, Opium, and Abkari protested most vigorously against the way in which Mr. Crawley-Boevey rebuked the inspectors for the means they employed for detecting the sale of

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liquor without a notice. At the time the rebuke was generally regarded as extraordinary, and had it been left unchallenged, it would have been impossible for revenue officials and their subordinates to have continued to work the Act. The Government in dealing with the case say, We hear that the use of artifice to find out whether liquor was sold without a license seems to have been not clearly distinguished by the Chief Presidency Magistrate from a deliberate temptation by persuasion or cajolery to break the law. In his remarks on the method adopted the magistrate expressed himself, the Government think, in somewhat too wide and general terms. There is no need, therefore, for the revenue officers to depart from their accustomed course, or to feel serious misgivings as to its propriety—on account of the magistrate's collateral remarks. This resolution, from which we hear of it, seems so important that it should, we think, be published.

—A Mandalay telegram to an up-country paper states that news comes from the 4th Brigade of an important night-surprise effected by Lieutenant Delamain, 23rd Bombay Light Infantry, from Lingadaw. It appears that he received information that Boh Thaee with a gang of dacoits was in a village some six miles off. He accordingly made a night march with a party of the 23rd Bombay Light Infantry, surrounded the village and rushed it at daylight, killing Boh Thaee and one dacoit and capturing three bohs, namely Boh Wase, the Sweba Boh, and the Henzada Boh. He also took some guns and dahs. The last three named bohs were all fairly well known, but Thaee's death is most important.

—The Chinese Government have recalled their two representatives from Lhassa as a mark of displeasure at their having failed to settle the Lingtu affair amicably. Some Tibetan officials of importance are reported to have reached the frontier, but their intentions are unknown. They have a rabble of armed followers some hundreds strong. Mr. Paul left Darjeeling for Pedong on Friday.

—A letter with a remarkable history has been delivered at Stonehaven to Mr. James Stevenson, engraver, Even-street, formerly of H. M.'s East India Civil Service The letter, which simply contained a Christmas card, was posted in London, as appears from the postmark, on December 9, 1867, and is addressed as follows:—"Nr. Stevenson, H.M.E.I.C S., Ganges Canal Depot Canal Bungalow, Hardwar, North-West Provinces." As appears from the stamp impressions on the envelope it has passed through the post-offices at Hardwar, Dehra Doon, Bombay, and Roorkee, and the Persian, Arabic, and Devangri characters pencilled on it give ample testimony that in its travels the letter had puzzled the officials of many an oriental post-office. Eventually, the missive found its way to Scotland, and after a lapse of twenty years, has been presented to its owner, Mr. Stevenson, who returned home from India many years ago.

—*Overland Mail:* Mgr. Menini, the Apostolic Delegate at Sofia, has forwarded to the Pope a letter from Prince Ferdinand expressing devotion and congratulating his Holiness on the occasion of his jubilee. The Prince also announces his desire of doing in Bulgaria what Austria has done in Bosnia and Herzegovina—namely, to propagate Catholicism. Mgr. Menini has sent to the Pope a proposal on the subject, and it is very probable that regular negotiations will be opened between the Vatican and Prince Ferdinand.

—*Bombay Gazette:* Pertab Singh, the political prisoner, who, it was stated at the time of his arrest, was intimately associated with Dhulip Singh's movement in India, managed to effect his escape from the District Jail on Saturday week, though closely guarded by a sergeant and two constables.

—The Phodong Llama, who has been one of the two administrators of Sikkim during the Raja's absence, has come into Darjeeling and had an interview with the Viceroy. The people of Sikkim hope for, and have every confidence in, the protection of the British against the attacks of the Thibetans, whom they fear. The Thibetans have apparently made no preparations as yet for fighting; at any rate, this side of Phari.

—Mr. F. W. Fox, C. S., Joint Magistrate of Gorakhpur, when shooting last week on the Rohin river, killed a large alligator which, when opened, was found to contain another alligator about six feet long in its stomach. There were also found the usual pair of bangles.

Tuesday, March 13.

—*Mahratta:* A correspondent of the *Morning Post* writes that the Dowager Maharani of Rewah has sent a petition to His Excellency the Viceroy, in which Her Highness brings some serious charges against the administration of Sir Lepel Griffin. It is to enquire into the truth of these charges that Lord Dufferin goes to Rewah direct from Calcutta on his way to Simla.

—*Bombay Gazette:* Lord Dufferin's resignation of the Governor-Generalship of India at the present moment was possibly somewhat influenced, says the *World*, by the fact that he has yet another year to serve in the diplomatic service before he can claim the pension of 1,700*l.* a year, which will then be his due.

—The Chinese Government have recalled their two representatives from Lhassa as a mark of displeaure at their not having amicably settled the Lingtu affair. Some Tibetan officials have reached the frontier with some hundreds of armed followers.

—*Progress:* The Czar presented his wife on her birthday with a necklace composed of forty emeralds of blameless perfection. Russian agents were engaged for nine months in travelling to all the great European cities in search of faultless stones. The Czarina is said to possess a more splendid collection of jewels than any other European Sovereign.

—*Overland Mail:* General Sheridan, Commander-in-Chief of the United States army, has announced that under no circumstances would he accept nomination as a candidate for the presidency.

—A new comet was discovered by Sawerthal and observed at the Cape Observatory at 2 h. 33 m. A. M. on Feb. 19, when its position was R. A. 19th h. 11 m. 32'5 s. (increasing 7 m. daily); N. P. D. 146° 3' 44" (diminishing 1° 15' daily). The physical appearance is described as "Seventh magnitude, nucleus well defined; tail 2° long; visible to the naked eyes."

—A clergyman has just given 25.000*l.* to the funds of the Society for the Propagation of the Gospel.

Wednesday, March 14.

—*The Voice:* The Methodist preachers of Baltimore have passed resolutions disapproving of President Cleveland's Jubilee gift to the Pope.

The Abyssinian King John claims to be a descendant of the Queen of Sheba. He is said to have such a horror of tobacco that he has decreed that the nose of any of his subjects found taking snuff shall be cut off, while smoking or chewing forfeits life.

—*Progress:* Five hundred of Mr. Edison's perfected phonographs will be on the market shortly. The instruments will be about the size of a type-writer and will work automatically by a small electric motor which is noiseless, and stops at the touch of a spring. These wonderful instruments, which Mr. Edison appears to consider the most marvellous of his inventions, can be manufactured at an expense of about $60 each.

—*Times of India:* A novel method of boring through wet sand is being practised on the continent. A row of iron pipes is passed through the wet and yielding sand, and a freezing mixture (generally chloride of Magnesium cooled by expansion of ammonia) is then passed through the pipes, returning by means of smaller tubes contained within the larger ones. The mixture returns perhaps two degrees cooler than when it started and the wet sand is frozen for a considerable distance round the pipes, and is then easily excavated and the pit shaft built. It appears that the same plan was recently adopted in making a tunnel under the city of Stockholm.

—The steamer *Arabia*, which arrived here yesterday from the Persian Gulf, brought some more Afghan refugees, among whom are Sirdars Mahomed Khan and Moosa Khan, who go on to Bombay. Ayub Khan, who is now on his way to Kurrachee, is being accompanied by three hundred followers.

Thursday, March 15.

—News was received at the Free Church Offices, Edinburgh, by mail, that Arab traders had attacked the Scotch missionaries at the upper end of Lake Nyassa. The Reverend Dr. Laws, writing from Bandawe on the 19th of January, says that Consul O'Neill and all the whites had been attacked for five days and nights by Arabs. The Consul dug trenches and pits affording shelter in the enclosure to 500 whites and friendly natives. The battle ended in only two natives being wounded. Dr. Laws further states that the assistance of 5,000 natives was procured, after which the Arabs withdrew. Dr. Kerr Cross, writing from Nyassa, says that he had gone to procure more ammunition and intended making a strong stand. The Free Church authorities intend to bring the state of affairs before the Government, as the outbreak is entirely due to the slave trade.

—The P. and O. steamer *Assam*, with the English mails, left Aden, on Tuesday, at 4 p.m.

—The temperance hospital at Chicago is not only a financial success, but the medical and surgical results are so favourable that the general public are realising alcohol is not needed in the treatment of disease.

—A Mission: It has been arranged by the Pastors of the M. E. Church to commence a Mission this evening, to last ten days, at the Fort M. E. Church, near the Great Western Hotel. Song services at 7-30 o'clock, and Preaching services at 8 o'clock punctually. All are cordially invited.

Friday, March 16.

—*Times of India*: Two officers of high rank in the Roumanian army have been arrested on the charge of being concerned in peculations in connection with the furnishing of supplies to the army.

—Births and Deaths in Bombay: The total number of deaths registered during the week ending Tuesday, 13th March, 1888, was 431, being 20 more than the preceding week and 32 less than the week ending the 8th March, 1887; 62 less than the corresponding period in the preceding five years.

—Sterling Exchange has naturally attracted a great deal of attention during the past week, the quotations to-day being for three month's Credits a farthing below last Friday's prices. This simply means that ten thousand pounds sterling is worth to-day Rs. 2,138 more than a week ago. As far as we can gather from reading over the daily prices, there was too much money lying idle in some quarters, and it was determined to work it home at any practicable price. On Friday very little was done, and on Saturday rather less. Still there was a weak feeling. On Monday, Banks offered 1s. 4¾d. for Credits, but secured hardly anything. On

Tuesday the patience of the strong buyer was exhausted, and from that time until the closing of the market all offers of Bank and private paper have been eagerly accepted. From 1s. 4 21-32d. to 1s. 4½d.

—*The Christian*: A curious case of ecclesiastical discipline came before Lord Penzance. Mr. Hawkes, a clergyman in the diocese of Hereford, used water in administering the Holy Communion instead of wine, the latter not having been provided in time. The churchwarden complained to the Bishop, who instituted proceedings, and Mr. Hawkes has been consequently admonished, and compelled to pay the costs.

—*The Voice*: Her Majesty the Queen of England has subscribed $200 toward the fund for the purchase of the cottage in which Milton wrote "Paradise Lost." This is not a very large sum, but it is four times as much as Milton received for the poem.

Miscellany.

—*Word and Work*: About ten years ago a native missionary went from Agra, India, to Baru, fifty miles distant. He was on a visit to the city, but preached the Word faithfully. A wealthy and influential pundit sat in the audience and eagerly, thoughtfully, and seriously listened to the preaching. After the service he came forward, declared that he accepted Christ, and requested baptism. He afterwards went to Agra, and the ceremony was performed by the missionary there. Then followed the persecutions incident upon becoming an outcast from Hindoo society, but the man was quiet, brave and heroic. Nothing moved him from the foundation on which he had chosen to build. He had partially accepted the truth before he declared his position, by means of Christian books which he had bought and perused. His wealth and former position prevented his undergoing much suffering which another might have had to endure. His consistent behaviour was so convincing that others were led to believe, some of whom have endured hardships and persecutions like good soldiers. He died not long after he was converted, and his memory is cherished by the people with great respect. There is no settled missionary at Baru, but the influence exerted by him is still at work and the truth is silently but surely finding its way among the people. There are some secret and some open believers in Christianity. None of the family of this disciple of Christ have so learned Him as he did but two of his grandsons are giving the truth their serious and considerate attention. In the brief history of this man's Christian career and its attendant results we see demonstrated Hugh Macmillan's thought, that it is not so much what we say as what we are that tells!

Missionary Herald: Christianity and the old Systems: The *Japan Weekly Mail* for October 22 has several thoughtful articles in reference to current political events in Japan, with special reference to the resignation of Count Inouye as Minister of Foreign Affairs just at a time when it would seem he was about to complete an object which had been dear to his heart, namely, the revision of Japanese treaties with foreign powers. In this connection the *Mail* is led to speak of a pressing need of something which shall take the place of the fast falli g systems on which Japanese civilization has been built. There is a great peril that in the rapid passing away of old institutions, there will be nothing left to conserve society and give sufficient moral basis to insure stability. On this matter the *Mail* makes the following forcible statements:—

"This conflict of two civilizations—that which Japan, deriving from China and India, had modified and elaborated to suit herself, and that which she is now taking almost in its entirety from the West—is nowhere more conspicuous than the educational institutions throughout the country. There the rising generation is introduced not only to knowledge that throws into strong relief the ignorance of its parents, but also an iconoclastic philosophy that exposes the errors of Confucianism without setting up any efficient moral code in its place. The reverence that invests the relationship of parent and child is weakened by the superior attainments of the latter, and the ethical cult that might still have preserved that reverence is overthrown by the criticism of science and has not yet been replaced by Christianity. The latter substitution will surely be consummated in time. Thoughtful Japanese are not incapable of analyzing the circumstances of this unprecedented epoch in their country's history. If their educated convictions compel them to be resigned to the destructive influences of Western civilization their judgment tells them that its constructive power must also be invoked. On the *dèbris* of the system that it pulls down, there must be built up an edifice in conformity with its principles. It is here that the way is widely opened to Christianity. Japan must have some substitute for the wonderful chain of family ethic that through long centuries has bound China's hundreds of millions into a homgeneous nation. The creed of Christendom offers her such a substitute, and she will accept it, at first from necessity and ultimately from conviction. But in the meanwhile, her perplexity and embarrassment are very apparent. Troubles from the same source show themselves in every branch of her administration."

TELEGRAPHIC NEWS.

Paris, March 9th: France entirely agrees with the objections raised by England to the amendments made by Turkey to the Suez Canal Convention.

Calcutta, 9th: Phodong Lama met the Viceroy at Darjeeling, and said that Sikkim desired protection against Thibet.—Mr. Buckland, Senior Secretary, Board of Revenue, will be deputed to Madras and Bombay for the special Excise enquiry.—The Viceroy and Staff who went to Burma have been decorated with the Burma medal.

Berlin, 9th: During his last hours the Emperor William strongly advised Prince Wilhelm to adopt the most amicable attitude possible towards the Czar.—He conversed repeatedly and in a most touching manner with those who were with him throughout the night, the final relapse taking place at 7 a.m.—Prince Bismarck, Count Von Moltke and the relatives of the Emperor were standing round the camp-bed on which he was lying when he expired peacefully at 8-30 a. m.

London, 9th: In the House of Commons to-day Mr Goschen brought forward his motion for the conversion of new 3 per cent. Consols to 2¾ per cent. Stock descending in fifteen years to 2½ per cent. which would be guaranteed for twenty years.—Holders of 3 per cent. and reduced 3 per cent. Consols have the option of joining in, and their assent will be assumed unless they have signified their dissent by 29th March.—Dividends will be paid quarterly.—The saving to revenue will be fourteen hundred thousand pounds, and after fourteen years, the saving will be twenty-eight hundred thousand pounds.—The Crown Prince ascends the Throne of Germany under the style of Frederick the Third.

10th: In House of Commons last night, a motion introduced by Mr. Labouchere for the abolition of the hereditary principle in the House of Lords was defeated by a majority of 61 votes.—Mr. Gladstone spoke in support of the motion.

Allahabad, 11th: The *Pioneer's* London correspondent telegraphs that the Emperor breathed his last whilst reclining in a half-sitting posture on a camp bed-stead surrounded by all the members of his family and, within reach of the Chief Ministers of his Cabinet. His dying moments were quite painless. On the 8th he amazed everyone by his fortitude, conversing freely with his grandson on civil, military and foreign affairs, and especially on the relations of Germany and France.—The whole of the German nation is absorbed in sorrow. All public amusements have ceased, and the Bourse is closed. The sympathy of Europe is aroused. The English Court go into mourning for a month, whilst the silver wedding festivities have been abridged. Prince Bismarck has announced to the Reichstag that Frederick III would leave San Remo on Saturday for Berlin.

San Remo, 11th: The Emperor Frederick left here this morning in apparently good health. He had interviews of the most cordial description with King Humbert at Genoa, and the Duke of Aosta at Milan.

St. Petersburg, 11th: Fears for the political results of the Emperor's death are expressed by the Russian press.

London, 11th: Owing to the decease of the Emperor William the *fetes* held to commemorate the Silver Wedding of their Royal Highnesses the Prince and Princess of Wales were considerably curtailed. Numberless presents and expressions of loyal congratulation were sent by the inhabitants of London and all parts of the United Kingdom. The Queen in person paid a visit of congratulation to Marlborough House and remained for the banquet, which was held there in the evening, at which the Royal princes and other members of the Royal family and the members of the various foreign Royal families were also present. In celebration of the event London was most gorgeously illuminated.—The body of the late Emperor William has been embalmed and will lie in state in the Cathedral until Tuesday. In great Britain and on the Continent the most profound regret is expressed at his death.

Berlin, 12th: The Emperor arrived at midnight, and does not appear to have suffered any harm from the journey.—Great enthusiasm was displayed all along the route, notwithstanding a heavy snowstorm was raging.—The Emperor on reaching the Palace, immediately proceeded to the room where lay the body of his father, which was then soon after conveyed to the Cathedral under an escort of cavalry, Prince Wilhelm and the other members of the Royal Family following, forming an imposing pageant.—The Bulletin issued to-day regarding the Emperor's health is very favourable, and his condition is now such that it is announced that no more regular Bulletins will be issued.—The recent events have overtaxed the powers of the Chancellor, who has been ordered to abstain entirely from business of any kind.—The funeral of the late Emperor William has been fixed for Friday. The body of the illustrious dead will be deposited in the mausoleum at Charottenburg.—The Emperor Frederick III., on succeeding to the throne of Germany, has issued a proclamation, in which, after deploring the death and eulogising the character of the late Emperor, who, it is said, had been the man who had brought about the unity of the Fatherland, went on to say that he who, resting on his own strength, desires to enjoy the gains of a peaceful progress, must continue to carry out the work initiated by the Emperor William, and endeavour to make Germany a centre of peace, and foster the welfare of the country. The Emperor has also addressed a decree to Prince Bismarck, in which he declares the leading points of the policy he intends to pursue. Among the foremost is the steadfast upholding of the Constitutions; avoiding changes of State officials, to satisfy

the wants of the nation, the best guarantee for which is to uphold the military strength of the nation, to uphold religious toleration, and to promote the economical prosperity of all classes, to extend education, to support the financial reforms, and to fight against a tendency to extravagance.—The Emperor, in closing, suggests the advisability of holding an enquiry into the system of taxation pursued by the various Federal States.

St. Petersburg, 12*th*: The whole Russian army has gone into mourning for one month. The Colonelcy held by the late Emperor has been transferred to the Emperor Frederick.

London, 12*th*: Mr Goschen's scheme for conversion of the Consols has been most favourably received in the city.

New York, 12*th*: All the markets are closed here to-day, owing to a very heavy snowstorm, which seems likely to continue.—Business is quite at a stand-still.

St. Petersburg, 13*th*: The *St. Petersburg Messenger* regards the journey of the Czarewitch to Berlin as a pledge that the continuance of close friendship between Russia and Germany is necessary for the mutual welfare of both, and for the prevention of interstate troubles.

Berlin, 13*th*: Prince Bismarck has written a letter of thanks to Count Kalnoky, conveying his appreciation of the sympathy expressed by Austria and his belief in the indissolubility of the friendship existing between the rulers and peoples of Austria and Germany. This letter has elicited a most cordial reply from Count Kalnoky.

London, 14*th*: In the House of Commons last evening, Mr. John Slagg, member for Burnley, drew attention to the Frontier policy of the Government of India, which, he declares, was already producing grave financial difficulties, leading to increased taxation, and the extension of the sale of intoxicating liquors to the great and permanent injury of the people. His motion was defeated by 122 against 72, after it had been found necessary to apply the closure.—Lord Randolph Churchill spoke at considerable length in defence of our Frontier policy as applied to Burmah, which had already shown a noticeable increase in security of property and the prosperity of the people.—The financial position of India was very grave indeed, and required the most careful consideration, and the exercise of the most rigid economy were necessary, in his opinion, in order to avoid bankruptcy.—Sir John Gorst denied there was any ground for alarm in the increase of the traffic in spirituous liquors.—Sir James Fergusson, in replying to a question, said Government had no intention of crossing the Frontier, and denied that any steps taken towards strengthening our line was a menace to any other Power.—Their Royal Highnesses the Prince of Wales, Prince Albert Victor of Wales, and the Duke of Cambridge have proceeded to Berlin.—Replying to a question in the House of Commons yesterday Sir James Fergusson said that the Secretary of State for India would not publish the report of the Public Service Commission until the views of the Indian Government had been received.

Berlin, 14*th*: The official programme of the funeral of the late Emperor William has been issued. The Emperor Frederick will follow the coffin. It is believed the German Doctors forbid this, and that Sir Morell Mackenzie urges the Emperor to spare his strength.—After the ceremony the Emperor Frederick will address a message to the Diet, in which he promises to observe rights, rules and privileges of the Constitution. His taking the formal oath will be postponed until his health has improved.

St. Petersburg, 14*th*: The Russian press, in reviewing the proclamation of the Emperor Frederick, dwell on its pacific tone and predict therefrom the consolidation of the universal peace.

London, 15*th*: In the House of Commons last night, the Bill to allow for solemn affirmation to be substituted for oaths was read a second time with a majority of 100.

Calcutta, 15*th*: It is officially announced that the funeral of the Emperor will take place to-morrow, and that to show respect for his Imperial Majesty's memory flags will be hoisted half-mast high from sunrise to sunset in all forts and stations throughout India, and that ninety-one guns corresponding with the age of the Imperial Majesty will be fired from all head quarters stations.

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Domestic Occurrences.

BIRTH.

TAPSELL—At Kamptee, March 7th, the wife of Mr. C. Tapsell, Survey of India, of a daughter.

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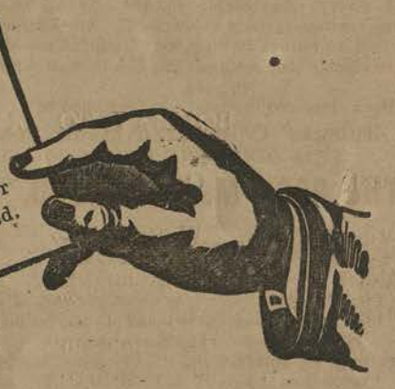
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(Scientific)—A first lesson in Botany; Stalagmites and Stalactites; Fermentation. (Biographical)—H. M. Stanley; (Religious)—Christ in the Temple, God's Word; Man's strength and weakness; Natural Religion. (Descriptive)—Melbourne in 1840 and 1887. (Temperance)—Alcohol and Insanity. (Missionary)—The Moravians. (Miscellaneous)—Finishing touches; Home after work; Four great empires; the usual directory of Missionary, Benevolent and Christian Educational Societies, Government Offices, Postal and Telegraph Guides, &c., &c., &c.

Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following

OPINIONS OF THE PRESS.

The Bombay Christian Almanack, 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on Education [illegible] special pains have been taken with the statement of Missionary work in the presidency, and an attempt [illegible] made to tabulate their returns. [illegible] new departure some errors may [illegible] in. On the whole this will be a [illegible] presentation of Christian work in [illegible] Presidency. Much information, such as [illegible] wishes to have at hand, though the [illegible] here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful.—*Bombay Guardian.*

The *Bombay Christian Almanack* for 1888, a compilation worthy of imitation in all parts of the Globe. The attempt in the present issue to tabulate the work of the Missionary Societies is in the right direction. Possibly it would enhance the value of next year's issue if a second table were given for the whole Continent.—*The Methodist Record.*

Among the most acceptable gifts received this time, outside of the expansive region of creature comforts, must be reckoned the neat almanacks and calendars in book-form. * * * The Bombay Christian Almanack, published by the Bombay Tract and Book Society, holds its own in public estimation, and the modest price (eight annas) at which it may be had brings it well within the reach of all who are likely to be interested in its contents. * * *—*Deccan Herald.*

1887.—The Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to Paper, printing and illustrations, and the Literary matter is interesting and useful.—*Bombay Gazette.*

1887.—We have received from the Bombay Tract and Book Society a copy of the *Bombay Christian Almanack* for [illegible] deal of useful [illegible] with reference, [illegible] other Religious Organisations, Missionary affairs, and we have no doubt that it will be highly appreciated by the Public. A feature of the work is illustrations of sacred scenes. * * * There are also engravings of other kinds, such as a portrait of Lord Dufferin, a representation of the Great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from a cursory inspection, carefully revised.—*Times of India.*

1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack, "*The Bombay Christian Almanack*" (As. 8). It is well printed and gives the usual and necessary information. It contains several full-page engravings and smaller illustrations, besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884.—*The Bombay Christian Almanack.* We have been favoured with a copy of this excellent annual. It is most neatly and well gotten up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and telegraphic tables.—*Indian Methodist Watchman.*

1883.—We have just received the *Bombay Christian Almanack* published by the Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Missions as well as to the many benevolent institutions and agencies in India. It is finely illustrated and contains a great variety of information.—*Bombay Guardian.*

1883.—*The Bombay Christian Almanack*—"This is a nicely got up almanack, quarto size, containing 64 pages of useful information and many fine pictures. The frontispiece [illegible] It is published by the [illegible] Tract and Book Society at the low price of eight annas, exclusive of postage."—*The Bombay Christian Intelligencer.*

[illegible] needs [illegible] support from us. Every page [illegible] information, the pictures [illegible] illustrations [illegible] ly take the lead, and the [illegible] well written [illegible] Papers on [illegible] Conversations," and other subjects [illegible] annual pleasant reading. It is [illegible] is worth five times [illegible] price.—*The East.*

1881.—*The Bombay Christian Almanack*—"A copy of the above almanack has been received. We [illegible] pronounce it a marvel of cheapness, especially in a country like India. It is profusely illustrated, and besides numerous smaller ones, contains several full page illustrations.

But it must not be thought that the illustrations are the only excellent feature of the Almanack. It contains a mass of information [illegible] concerning matters social, educational, political and religious. In addition to the [illegible] and religious. In addition some in the [illegible] and some in poetry, some original and [illegible] judiciously selected. We congratulate the compiler [illegible] the excellent way in which he has catered for the readers of almanack literature. And we ask, why cannot Calcutta follow the example of Bombay [illegible] *Star in the East.*

PRICE 8 ANNAS. POST-PAID, 10 ANNAS.

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, Two Tanks, Bombay.